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ADDRESS

delivered by
The Hon.
Nathaniel Levi,
Esq. M.L.C., J.P.,

AT THE EAST MELBOURNE
HEBREW SCHOOL ROOM,
ALBERT STREET, MELBOURNE,

SUNDAY, JULY 2, 1900,

On

“Zionism” “Its Aim
and Objects”



Smith & Son, Printers, 10 Royal Lane, Melbourne.

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“ZIONISM,”

ITS “AIM AND OBJECTS.”

MR. TREASURER.

Ladies and Gentlemen,—

HAVING promised the Victorian Zionist League (of which I am the President) to deliver an Address upon “The Aim and Objects of Zionism at an early date, I venture to ask your consideration this afternoon to the matter I shall bring before you, with a view of eliciting your ardent fervor in endeavoring to instil into the minds of our Jewish Co-religionists (both old and young) the absolute fact that every Jew who believes in the Holy Law as given to us by Almighty God, through His Servant Moses, our Teacher, must thereby be a Zionist, and should pronounce himself as such wherever located.

And now let me say, we meet here to-day for the purpose of hearing an address (much of which has been collated from various sources) upon a subject that must be one of the dearest and most precious in all hearts who claim to belong to the Jewish Nation.

We are assembled in a portion of a building that has been erected, dedicated, and consecrated to that God of Israel who, upon Mount Sinai in Zion, Jerusalem, declared, thousands of

years ago, "I am the Lord thy God who brought thee out of the land of Egypt, and out of the house of bondage."

This, then, is the simple reason that stirred up the Jewish Nation at the signal of the late revered Theodore Herzl (Peace to his memory!), whose wonderful action and movements caused a revival throughout the world and brought back the Jewish people by scores of thousands to follow Zionism, and recal to their memories that Promised Land unto which in days to come we firmly believe we will again be gathered together as the Almighty's chosen people, and restored to our Holy Land

Oh, if you could but realise the many miracles that have been wrought by our Heavenly Father in your ancestors' behalf—if you could call to your memories the descriptive accounts of the sacrifices made by your Co-religionists—if you could follow the history that has been carefully handed down to you for ages past relating to your release from bondage and slavery, when the goodness of the Almighty was shown by relieving the Hebrews from the cruel persecutions of the Egyptians, when Moses was sent by the Lord to lead them into that land which was promised to our forefather Abraham, the land of Canaan! Can we ever forget the account of the night when our people left Egypt, when the firstborn of all the

Egyptians were slain, and all of our Jewish Nation passed over the Red Sea (without one being hurt.)

The Miracles of the Ten Plagues—blood, frogs, lice, mixture of noxious vermin, pestilence, blains, hail, locusts, darkness, slaying firstborn, and other miracles in our behalf, should tend to make us strong in our conviction that the Eternal—blessed be His Name—will not forget His chosen people.

The Flood, we are told, lasted one year and ten days brought about because of the wickedness of the people; and Noah, being a good man, the Almighty told him to build an ark, and take his sons (Shem, Ham, and Japheth,) and all kinds of birds and beasts into the same. The people that lived after the flood scattered about, and formed themselves into various tribes and nations, and worshipped idols. They did not know the true God, and Abraham was sent to teach them he was the Founder of our Faith. He had two sons—Isaac and Ishmael. He was ordered to offer Isaac on Mount Moriah as a sacrifice, and was prepared to do so, but the Almighty prevented it being done, after having tested Abraham's willingness to obey the Lord.

Isaac had two sons—Jacob and Esau. Jacob had twelve sons. One of them (Joseph) was sold to the Egyptians by his brothers, who were jealous of him; and he subsequently became

a great man in Egypt. The details of his career I need not now relate, it being another evidence of the Almighty's acts for His chosen people. Joseph died, and then the children of Israel were ill-used by the King of Egypt; and they cried unto the Lord to help them, and God heard their cries, and sent Moses and Aaron to tell the King to send the children of Israel out of his country, and let them depart; but Pharaoh would not obey.

Then the ten plagues previously referred to were sent; and at the last, Pharaoh went crying to Moses and Aaron, and told them to go with all their people and cattle and all that belonged to them. Then when at last they left Egypt, God sent a pillar of cloud to show them the way by day, and a pillar of fire by night; the waters of the Red Sea stood up like a wall on either side, and the children of Israel passed through the Red Sea on dry land. Pharaoh and his army and hosts followed, and when in the midst of the Sea, the Lord sent the waters back again into their place, and all Pharaoh's army and host were drowned, then the children of Israel sang praises in gratitude to the Almighty for saving them from their enemies.

The Almighty daily sent food for His people ("manna") for forty years—except on the Sabbath the seventh day (a double portion being provided on the sixth day sufficient for their Sabbath.) They had also water provided;

and in the third month after leaving Egypt the Almighty in His glory came down to Mount Sinai, and gave to the whole nation the Ten Commandments, which commandments have become the beacon for the entire world, and are revered by all civilised people throughout the globe.

And now, my hearers, I would ask what Nation in the world, floating down the tide of history, appeals alike to the respect, sympathy, and wonder of all classes with as much force as ourselves—the Jewish Nation? whether viewed as the enthroned monarchy of Judea, trampling under foot all the Kingdoms of the East, or as the captives by the waters of Babylon, sinking beneath the weight of a tyrant's power; as the courtiers and grandes of Spain, ennobling that proudest of Courts by their wisdom; or as the Denizens of the wretchedest purlieus of London or Russia (but now emerging from the slough of misery that has so long deadened their energies); they are in every place of their existence surrounded by a halo of imagination exceedingly welcome in this unimaginative age. But when we regard them in the true and unchanging position as the living witnesses of God, as the only people with whom He ever deigned to speak; as the preservers of those Sacred Volumes that have effected the progressive civilisation of every age, and whose blessings will cease but with the end

of time ; when we view them in their true light standing as a bridge of communication between the past and the present—proud in the recollections of the past, humble in their hopes of the present, trustful in the redemption of the future ; when we consider their wondrous vitality and mark how they have ever battled against slander, oppression, and bloodshed from without, against bigotry, dissension, and superstition from within—they immediately become invested to every spiritual eye with a garment of sanctity—a people to be viewed with awe and wonder, and not to be cast aside in the balance of nations as of little account because of their paucity in number.

It were an interesting, as it is an assuredly important study to trace this Nation from the period of its glory and decadence ; to mark how disobedience to the behests of its great Ruler has ever met with punishment ; how bigotry has ever been the signal for sedition and civil war ; how secession from its tenets has ever led to ignominy and disgrace. Nor are the lessons to be derived from such a contemplation all so gloomy. The observant mind cannot fail to mark, on the other hand, how humility in tribulation has ever been the precursor of success ; how faith in the hour of triumph has ever averted anarchy and decay.

The period of splendour and pros-

perity is described in the Sacred Writings in the divine language that so well befits the dignity of the subject. We there read how the patriarch was first struck with a glimpse of the faith that has since exercised so mighty an influence over the world. We follow the growth of this faith through captivity, persecution, labor and contempt to its final triumph. We see a long list of Kings and Judges educated in its tenets, and concentrating around them the wisdom, glory, and riches of the earth; and then, again, we mark its downward career. We ponder upon the inseparable connection of triumph and power with luxury, dissension, idolatry and decay. We see Kings hurled from their thrones, judges banished from their gates, priests driven from their temples, the sacred fane itself destroyed, and the believers in the faith carried to a distant and sad captivity. And the Volumes close with prophecies of future grandeur and triumph, when the Nation shall be again gathered in from its captivity; when the voice of the high priest will be heard, the adoration of the worshipping multitude will be manifest, and the perfumed incense of the offering shall again ascend from the Temple of the Holy City Jerusalem.

Antiochus the Third, having received signal services from the Jews, conferred important favours and immunities to Jerusalem. He estab-

lished Jewish colonies, and gave lands for cultivation and to build on. He tried to uproot the ancient worship from the minds of the Jews; and he thought this could be done by removing them in detachments to mix amongst strange Nations, elevating them in social race, status, etc. This plan signally failed, which is the best argument against those who at the present day, maintain that, with equal legislative rights, the Jews will infallibly lose their religion and nationality. Despite the unfortunate lapse of some members of the community by intermarrying with those not of their own faith, the actual fact remains that they invariably demand, wherever settled, liberty to exercise their religion, and observe their laws as set forth in that Holy "Torah" of which they are the custodians; and in all civilised countries it is granted.

"The attempt to extirpate them," said Lord Beaconsfield, "has been made under the most favourable auspices, and on the largest scale, the most considerable means that man could command have been pertinaciously applied to this object for the longest period of recorded time. Egyptian Pharaohs, Assyrian Kings, Roman Emperors, Scandinavian Crusaders, Gothic Princes, and Holy Inquisitors have alike devoted their energies to the fulfilment of this common purpose. Expatriation, exile, captivity, confiscation, torture on the most

ingenious scale. A curious system of degrading customs and debasing laws, which would have broken the heart of another people, have been tried and in vain." The Jews, after all this havoc (probably more numerous at this date than they were during the reign of Solomon the Wise), are found in all lands and prospering in most. Need I remind you in greater detail of the long catalogue of spoliations, banishments, massacres, which this people endured for many centuries. Yet here they are a separate and growingly influential Nation ; and no force under heaven seems capable of moving this people out of existence. How is it? what power is it that for centuries has kept up this standing miracle among the nations? Oh! it was the Almighty hand of Him whose Ommiscience first of all foretold that so it should be!

This is what has happened to Israel. After all, they are a mere handful scattered on the great ocean of humanity ; but instead of being absorbed in the ocean as we should have expected (judging from analogy as to what has happened to other expatriated nations), the Jews, after being in such a condition for milleniums, continue to exist as a separate nation—a people dwelling alone, and not reckoned among the nations. Truly, this miracle is kept up only by the power of God.

And in this materialistic age, when

men are denying God, not only as a Redeemer, but as a Creator, it is something to have a nation who throughout their history have kept their seventh day as a reminder and testimony that in six days the Lord created the heavens and the earth, but rested on the seventh day.

The terrible atrocities committed upon our people in Russia recently, and at the present time, recall historical records that revive those bitter pangs of grief which must occur when we look over such calamities that are found in the chronological occurrences of bygone days. And now follows a few extracts from the "Age" and "Argus" two or three days ago :—

MASSACRES OF JEWS,

"Argus" Tuesday, 26/6/06.

Bielostok Massacres.

Effect on Foreign Opinion

London, 25th June.

The bad impression created abroad by the recent shocking massacres of Jews at Bielostok is deplored by Count Witte, the ex-Russian Premier.

According to the St. Petersburg correspondent of "The Times," Count Witte has telegraphed to the Czar, stating that the Bielostok massacre, for which he holds the Ministry responsible, has completely neutralised his efforts to conciliate foreign opinion with regard to Russia.

It is reported that Vera Kassullitch, a well known revolutionary, has been killed at Yalta, a town on the South Coast of the Crimea.

**"Age" Thursday, 28/6/06.
Fresh Outbreaks Feared.**

London 27th June.

It is reported from St. Petersburg that M. Vinaver, a member of Duma, has been informed that preparations are in progress for massacres of Jews at Zhitomir, the capital of Volhynia, 80 miles south-west of Kieff, and at Saratoff, a town on the Volga, 459 miles south-east of Moscow.

Excesses Against Jews.

The evidence that the Jews were wrongfully accused of bomb-throwing at religious processions at Bielostok, and that their massacre was instigated by the local authorities, is strengthened by a discovery at Gomel, where a movement against the Jews was contemplated. The Cossacks at Gomel attempted to start a massacre of Jews on Friday night, but were prevented by the regular troops, stationed in the town, from carrying out their object.

A bomb has been found in the residence of the individual who acted as leader of the organization and it is a significant fact that this bomb is exactly similar in kind to the one which the Jews were accused of throwing at Bielostok.

Another significant fact, showing that endeavors were made to arouse popular feeling against the Jews is afforded by the arrest of an ex-policeman of Bielostok. The Jews in that town were falsely accused of the murder of a policeman named Derkatchef, who was a pronounced public favourite. The ex-policeman referred to has now been arrested for the murder, and is believed to be the real culprit.

American Resolutions.

Though President Roosevelt informed the Jews in New York that it would be impossible for the United States to take any action to ameliorate the condition of their co-religionists in Russia, he has signified his approval of a joint resolution of both House of Congress, expressing the horror of the American nation at the Bielostok massacre, and its sympathy with the bereaved families.

CHRONOLOGICAL EVENTS.

In the year 50, 30,000 Jews were killed at Jerusalem by Romans. A Roman soldier was killed by the populace for indecent conduct at porch of temple.

In 65—20,000 massacred at Cæsarea. Those who escaped sent to galleys.

In 65—13,000 Jews treacherously murdered in Scythopolia in one night, and a great number massacred in other parts of Greece.

In 1202—700 massacred in London by the Barons, and the principal Synagogue burnt in Jewery.

In 1279—280 executed in London, charged with clipping the coin.

In 1389, at Prague, Synagogue burnt, and all in it first night Pascal. At Ulm, every soul burnt in their houses; and 12,000 massacred at Metz.

In 1492—Edict of Ferdinand and Isabella, dated Granada, March 30, which caused 800,000 to quit.

In 1545—At Salouica, 5,000 Jews burnt with their houses, synagogues, and valuable libraries.

In 1687—The Jews excluded from Russia by Peter the Great.

In 1762—Catherine of Russia granted toleration to the Jews. Those of the Crimea and Ukraine had long ago.

In 1805—The Emperor Alexander of Russia allowed the Jews to exercise handicraft trades.

THE JEWS IN THE WORLD,

according to 1900 census, were estimated as follows:—

In Europe	...	8,786,122
Asia	...	342,410
Africa	...	382,432
America	...	1,574,022
Australasia	...	17,403
		<hr/>
		11,102,389

Some of the chief portions of population would be found in

Poland	...	1,300,000
Austria	...	1,224,899
Russia	...	5,889,401
United States	...	1,574,022
Hungary	...	851,378
Germany	...	586,918
British Isles		
(principal cities & towns)...		196,039

THE LONDON ZIONIST LEAGUE

Manifesto, like our own, states that the Zionist Organization of the Basle programme, namely, "the establishment of a legally-secured, publicly-recognised home for the Jewish people in Palestine; and it rejects, either as an end or as a means, all colonising activity outside Palestine and its adjacent lands."

In Palestine, exploration, promotion of agriculture and industry, cultural development of Palestinian Jews, and the acquisitions of concessions.

The fundamental postulate of Zionism is, that it is both inevitable and desirable that Jews should continue to maintain their separate identity. In races, as in individuals, there is an instinct of self-preservation. If the Jew must survive, there must be something to be gained by his surviving—he must have a mission. It follows, he must be put in a position to carry out that mission if possible. A Jewish Nation is essential, and a Jewish nation is only possible in a land with

The claims and historical association of Palestine. The winning of Palestine as a legally secured and publicly recognised home for the Jewish people is, therefore, essential as a means to the great end of enabling the Jews to play a part worthy of them in the world's great history.

There is need, above all, for personal effort on the part of Jewish thinkers and workers whose influence would be more potent than that of mere books. Capable men are wanted to organise classes in the Hebrew language; to improve the existing channels of instruction; and to deliver lectures on Jewish history, on the condition of Jews in various countries, and on the inner life which has developed in different sections of Jewry.

The practical aim of Zionism, and the means as to its fulfilment, as set forth in the resolution of the Seventh Congress, must always be kept in view, and must constantly claim a large part of the activities of Zionism. The Victorian Zionist League is pledged to the furtherance of this programme to the fullest extent. And at this stage, I might remark that it is much to be deplored that the paid ministry of the respective Jewish Congregations in this city are not found to be present at our meetings, though regularly notified of the same and invited to attend. It surely cannot be said but that Zionism is, and should be, more attractive for a real and earn-

est Jew than social entertainments, where their presence is often noted. I would ask, Do not our daily prayer, abound with reference to Zion? and why should they not endeavour to assist us in instilling into both old and young the desirability of adhering to the faith in which they were born, and apparently discountenance all efforts to cast a shadow of doubt upon the ordinances of the Most High by their continued absence from our meetings.

I will now tell you about Palestine, Sinai lays between the Gulf of Suez and Akabah. Palestine is 200 miles long by 100 miles broad, south of Syria on Mediterranean—the country of the events of the Scripture history; now part of the Turkish province of Syria, between the Mediterranean and the Jordan. 80,000 Christians, 12,000 Jews, 700,000 Mahomedans were there at last census.

Jerusalem—City, most important in Palestine, on rocky platform, about midway between Mediterranean and Dead Sea; its altitude 266 feet, in early times was called Jebus. Taken by David from Jebusites in 1049 B. C. Three times it was taken by Nebuchadnezza, in 605, 598, 588, B.C. Be-seiged, and taken by Romans under Titus, 70 A.D.; surrendered to Saracens 637; stormed and taken by Crusaders under Godfrey de Bouillon (hence called King of Jerusalem) 1099; re-captured by Saladin 1187; finally taken 1517 and since kept by Turks-

It belongs to the Pashalie of Sidon.

Zion is a hill in Jerusalem which, after the capture of that city, became the royal residence of David and his successors. For the purchase of Sinai (Zion—Jerusalem), the Colonial Bank or Trust has been formed, with two millions sterling capital, to start; and the Acting-Committee, who look upon this as a world-wide movement, hope in time to purchase the territory we hope eventually to obtain. Our hope is not dead.

I now come to many extracts from our daily Book of Prayer on the subject:—

In the Grace After Meals (Benshin).—Have mercy, O Lord our God, upon Israel thy people, upon Jerusalem thy city, upon Zion the abiding-place of thy glory, etc.

Also—Let us, O Lord our God, behold the consolation of Zion thy city, and the re-building of Jerusalem thy holy city.

In Sabbath Afternoon Service (Uvo Leseyoun).—And a Redeemer shall come to Zion, and for them that turn from transgression.

In Hollelu—Blessed be the Lord out of Zion, who dwelleth at Jerusalem. Praise ye the Lord.

In Yehe Chevowd.—For the Lord hath chosen Zion, he hath desired it for his habitation.

In Hallelu-Hallelu.—The Lord shall reign for ever, thy God, O Zion, unto all generations.

In (Hallelu Ke Touv)—Extol the Lord, O Jerusalem. Praise thy God, O Zion.

In (Boruch Adonoi Leolom).—Blessed be the Lord out of Zion, who dwelleth in Jerusalem.

In (Yerew Ininu).—May our eyes behold, our hearts rejoice, and our souls be glad in thy true salvation, when it shall be said unto Zion, Thy God reigneth.

In (Mar Touvu.)—How goodly are thy tents, O Jacob, thy dwelling-places, O Israel.

In (Shere Armarngerlous Ashri.)—May the Lord bless thee out of Zion, mayest thou see the God of Jerusalem all the days of thy life.

In (Ohno Adonoi Malech.)—Like one whom his mother comforteth, so will I comfort you, and in Jerusalem shall ye be comforted. Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

On New Year (Beshoufar) —Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary, with exceeding joy.

In (Ov Orachmeen Shouchine Meroumeem.)—For the Lord dwelleth in Zion.

In the Prayer when called to the reading of the Torah (Ashor Bochar).—Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all nations, and given us thy Law. Blessed art thou, O Lord, who givest the Law.

In Hagoda (Ulshono Ahbo Berushalayim.)—Next year may we be in Jerusalem.

In (Ke Meseyoun titsi Touro)—For out of Zion shall go forth the Law. Udvar AdownoiMerushallowyim.—And the word of the Lord from Jerusalem

And many others that time will not allow of mention.

“How goodly are thy tents, O Israel ; thy dwelling-places, O Jacob.” And let our eyes behold thy return in mercy to Zion. Blessed art Thou, O Lord, who restorest Thy Divine Presence unto Zion.

At a Zionist meeting in Liverpool, England, W. S. Robson, K. C., M. P., who presided, said the causes of Jewish persecution were founded too deeply—namely, on economic ignorance

and religious bigotry, together with racial hatred—to be cut out of any nation simply by foreign opinion. Force was out of the question; but what ought to be, and could be, done was to provide the persecuted Jews with a refuge, a resource, a home, and a hope. That was the object of Zionism—the provision of an abiding home for the expatriated Jew; and it was an object which ought to meet the views of all enlightened people. It was the faith which kept the race alive, and not the race which kept the faith alive.

The aim and object of Zionism is to make the Jew and Jewess feel they belong to God's chosen people Israel, who are to be gathered together in Palestine, the Promised Land, and thus prove to the world at large their adherence to their Father in heaven, who brought them out of the land of Egypt & out of the house of bondage.

Holy Scripture tells us of the Rebellion of Korah, Dathan and Abiram. 250 gathered against Moses and Aaron—(jealousy and envy existed)—and said we were brought to die in the wilderness. Gathered all in his tabernacle, the Almighty spoke—Separate yourselves from this congregation, that I may consume them in a moment. The ground clave asunder that was under them, and the earth opened her mouth, and swallowed them up and their houses and all the men that appertained unto Korah and all their

goods. They and all that appertained to them went down alive into the pit, and the earth closed upon them, and they perished from among the congregation. 14,900 died of plague as well as those belonging to Korah's rebellion

These many deplorable facts I mention to emphasise the necessity for adhering strictly to the Jewish Faith, and in connection therewith the propaganda of the Zionist Association ; for the actual fact of the Jews not possessing a country of their own, being the real reason of the inhuman treatment to which they were subjected in those lands in which they had located themselves as strangers in a strange land.

Dr. Max Nordan pointed out in a letter to *Times* that Palestine and neighbouring lands involved area for 200 millions of Jews, and active colonisation would support five times as many as Great Britain's population. Lucien Wolf, Herr David Wolfson, J. Greenberg, and others all desire the legally-secured, publicly-recognised home for the Jewish people in Palestine. A. Van Finkensteen remains a follower of late Herzl and supporter of Zangwill. Jan. 26, 1906 — Dr. Schechter Noir gives adhesion to movement (he is now in New York) after years of thought. 250 replies with approval and sympathy for Zionism from M.P.s in England have been received prior to last election.

At the monthly meeting of the Ex-

ecutive Committee of English Zionist Federation, Sir Francis Montefiore presided; Messrs. Cowen, Nathan Goldbloom, Shire, Lewis (Cardiff), Dreyfus (Manchester), Baker, Ginsburg, and Greenberg (hon. sec.) The Central Bureau at Cologne reports—It is to be hoped that the societies affiliated to the Federation will put forth all the energy possible, so that our demand for a legally-recognised home for the Jewish people in Palestine will more and more be acceptable as the undoubted claim which the Jewish people are making for the solution of the Jewish question.

And now what about Territorialism? Prior to the days of the decease of Theodore Herzl, who promulgated Zionism, we had Russian massacres in 1880-2; we had emigration from there to all parts of the world; we had liberty in the British Dominions, and scattered ourselves under the British and American flags with all protection of other creeds. We have exercised philanthropy among ourselves and to all other denominations; and now we seek to unite all our hopes and desires to get restoration to our promised land. We had Kishineff massacres six years after Zionism promulgated by Herzl, and the last terrible massacre in Russia likewise. Where was Zangwill's anxiety for the J.T.O. when his union took place from outside his own faith?

I now quote Gen. 24 : 1-5—

And Abraham was getting old, and the Lord had blessed him in all things. And Abraham said unto the aged servant of his house, who had dominion over all he possessed, I entreat thee to place thy hand under my thigh, and I will make thee swear by the Lord God of heaven and earth (Sarah his wife was dead), that thou wilt not take a wife to my son from the daughter of the Canaanites amongst whom I dwell ; but that thou wilt go to my land, and to my birthplace, and wilt there take a wife for my son Isaac."

Here then is our patriarch's instructions to keep his race from intermarriage, and so not to destroy God's chosen people.

Dr. Bernstein, in a debate at the Maccabeans, on "Expansion of Zionism and East African question," said—Zionism, though very young, built a powerful organisation ; created Congress ; Jewish Colonial Trust ; its own financial instrument ; national fund for collecting money to buy land ; developed great movement to revivify the study of Hebrew, and its use as a living language ; organised the masses and national discipline ; created its own press ; given impetus to thousands of symptoms of rejuvenation of Jewish nation : all on the basis of its own programme—the practical re-acquirement of Palestine, and of Palestine only—the old home of the Jewish people.

On the basis of Palestine, Zionism united all elements in Jewry—the educator and the uneducated, the masses, the classes, the pious, the non-pious, the agnostic, and the rabbis.

The new proposal—the settlement in East Africa—came of a sudden into the Zionist programme—came with Kishineff panic, alien immigration.

RE EAST AFRICA.

The Rift Valley would domicile 70,000 (say hundred thousand); four millions of natives, 300 miles from the coast. Always 100,000 Jewish soldiers training in the different armies of Europe; Gymnastic Union in Basle. No use despairing of getting Palestine—there is plenty of time. Dr Herzl's idea will yet succeed, and always concluded with appealing to all to help.

Sir Francis Montefiore said the British Government acknowledged Jews as a nation, and chosen Zionists as the representatives of the people. Not give up Palestine for East Africa. Dr. Herzl said Zionism was a return to Judaism.

In 1846, a daughter of the Rev. Alex. McCaul, D.D., who was Mrs. Finn, the wife of the British Consul in Jerusalem, first hired a piece of land and set two Jews to cultivate it. In 1852, she bought ten waste acres on the hill at Goath (now known as Abraham's Vineyard). The land has been so well tilled by the Jews as to be worth £20,000. She paid £250 for it. In 1881 and 1882, the influx of persecuted Jews led her to form Colonising Society for drafting Jewish emigrants (trained at Abraham's Vineyard) to different parts of Palestine. About 200 colonies outside of Jerusalem have

thus been established. The Sultan's prohibition of Jewish emigration is easily evaded.

Some have said there is a battle between Jewish state and Jewish church. Zionism was to supply the effort to get a home, and East Africa was an assistance towards that effort. The Zionist movement has been referred to by Dr. Bodenheimer on the situation. Sir Francis Montefiore, who presided, said Dr. Bodenheimer was one of the most illustrious continental Zionists—a man of the highest ability and attainments, devoted to the cause of the people; had earned the respect and esteem of the Jewries of the whole civilised and cultured world.

Dr. Bodenheimer spoke in German. He had come from Cologne to secure the legislation of the National Fund; but, at request, would say a little on the position of the Zionist movement. He referred to the summoning of the First Congress and the drafting of the Basle programme; and it had created means for the effective obtaining of their goal. It had given them power to obtain land for agricultural settlement; to arouse the national consciousness of the Jewish people; to organise the whole of Jewry; and, lastly, to secure the goodwill and sympathy of the Powers. It had actually started the work, and had created an organisation which had not previously existed, and had united

the scattered units of the Jewish people in one compact whole. Now meetings were held all over the world attended by people full of enthusiasm for the Zionist ideal.

The Zionist organisation had founded that splendid institution the Jewish Colonial Bank. The Bank was intended to be the legal representative of the movement, and to act on its behalf in the work directed towards obtaining their charter. It was necessary that there should be some corporation legally entitled to conduct negotiations with the Powers in the interests of the movement, and this task was carried out by the Bank.

Another institution of the movement was the Jewish National Fund which (unlike the political functions of the Bank) was directed towards the acquisition by private means of land in Palestine. The difference between the two was, that the efforts of the Colonial Bank were directed to obtaining the land for national purposes; while the National Fund was only able to acquire private proprietorship, so that when they obtained their charter they could at once settle people on the land. They had also created the "Golden Book," which served in the place of orders and decorations for distinguished services.

Dr. Bodenheimer had been instrumental in securing the late Dr. Herzl's reception in Nov., 1898, by the German Kaiser in Jerusalem. It was not

a small thing that, for the first time for centuries, the monarch of a great European country had received a representative of the Jewish people, coming not whining and cringing, but proud and upright (cheers). By the reception at Jerusalem, the way to Constantinople was opened, and they knew that Dr. Herzl had several times been received by the Sublime Porte and the Ruler of Palestine, who had been heartily struck with the personality of their leader, and had recognised that such a movement with such a man at its head as the leader could not be lightly disregarded. Territory was offered in other parts, but the conditions of the Basle programme necessitated its refusal. Other negotiations had broken down with the British and Egyptian Governments as to territory at El Ariah. This led to the offer of territory in British East Africa.

The Congress decided to send a Commission of Inquiry, which led to a storm of excitement, and the minority would hear of no other land than Palestine. They ignored the assurance of their leaders that this was merely meant to be an emergency refuge for the misery of the persecuted Jewish people. In spite of these assurances, even the delegates from Kishineff (where shortly before had been enacted a bloody tragedy that had shocked the civilised world) refused to consider any territory outside

the Holy Land. The excitement had somewhat allayed, but while it lasted it resembled the Tower of Babel, as no one understood anyone else. The East African question was only an episode in the Zionist movement.

The Bank had a larger number of shareholders than any other in the world—it had 150,000 shareholders. It had Jewish people as a whole behind it. This would not be the case if it was only supported by a few wealthy people. It was our duty to support the movement to the utmost. They were only beginning to feel their way in the darkness, after the extinction of their great beacon-light (Herzl). There was no Utopia in political life except where people did not set about trying to realise their ideals. Dr. Herzl had left behind him no political testament, but he had expressed one last wish—they must strain every endeavor to overcome all obstacles and conquer all difficulties, so that they might hoist the blue and white flag on the walls of Jerusalem, and deposit Dr. Herzl's remains in the land of his fathers.

THE JEWISH COLONIAL TRUST.

(Juedische Colonial Bank Limited).

Has over one-eighth remitted on account of each Member to the English Zionist Federation. Then local expenses are provided, and then shares in the Jewish National Fund.

The statement of affairs, as in the *Jewish Chronicle*, March 17, 1905, was Balance sheet for 1904—Nett profit, £6348 2s. 8d. Dividend, 2½ per cent.

Gross profits, £14,690, against £12,018 in 1903.

Expenses 1904, £850 lower than 1903.

Balance of profit carried from 1903 about £2200.

Paid-up capital increased by sales of newly-subscribed shares and final payments of previous by £2878, amounted on 31st Dec., 1804 to £249,915.

The chief aim of the Bank—to procure a publicly legally-secured home in Palestine for the Jewish people. The principal object must always remain to be the financial instrument of the Zionist movement, the National Fund, the shekel collections, etc.

The massacres of Kishineff and Homel absolutely pale before the recent anti-Jewish excesses in Odessa, Kieff, and other large and small Jewish communities in Russia. The slaughters were perpetrated with such brutal cruelty, and produced such detestation, that no one speaks of the unexampled impudent robbery and wild destruction of Jewish property. There is only one universal mourning for the countless victims. The pillage and destruction of Jewish goods (the savings of many years—aye, generations of toilsome labor, and great privation) were this time quite outrageous, and exceeded all that the inhuman Russian mob has ever accomplished in this direction. Hundreds of thousands of Jewish families have been reduced to beggary. There are some Jewish settlements where no

Jewish shop, no Jewish premises, and no Jewish dwelling has been spared.

I desire to quote Mr. Zangwill, who said—We shall have to date our history A.H. and B.H.—after Herzl and before Herzl. *Before Herzl*—Humiliation, perpetual planless wandering; the abasement before other peoples, or at best the uneasy assertions of our equality. *After Herzl*—The calm assurance of self-respecting manhood; the proud proclamation of our race; the strenuous and unrelenting effort to carve out with our own hands a destiny worthy of our heroic past in Palestine.

Of the Jewish Territorial Organisation, it may be said, there was no change in the constitution of Jewish Colonial Trust. Territory in East Africa was to be seconded by Dr. Max Nordan; then withdrew, afraid of majority against him. Actions-Committee moved against East Africa, as it would alter Colonial Trust. Exclude territorialists and under auspices Nordan. Nordan said we have to-day sinned against posterity, Ussischkin, and Palestine. At the Seventh Basle Congress, there were 600 Jews from 22 countries.

You are all familiar with our prayers for the Royal Family, which are regularly repeated in our Synagogues all over the British Dominions, and a similar prayer in all parts of the globe wherever our race is properly treated; and we ask that the Coun-

cillors' and Nobles' hearts may have compassion upon us, and deal kindly with us and all Israel; that Judah may be saved, and Israel dwell in safety; and that the Redeemer may come unto Zion, and that this may be the Almighty's will. Amen.

In conclusion, I thank you heartily for your attention, and trust you have not been tired out, and that you will be imbued with the necessity of urging your co-religionists to assist, and endeavor to aid as much in your power as possible to further the objects and aim of this Zionist Association; that you will instil into the rising generation the fact of your belonging to the Children of Israel, the chosen people of the Almighty; and that your prayers will likewise be offered to the Most High for the alleviation of the sufferings and miseries taking place amongst our brethren in Russia.

I will read the Cablegram which has just reached me, and is as follows:—

Cologne, June 22, 1906.

Arrange throughout land protest meetings horrible massacres Bialostok.

I will now move the following resolution, viz:—

"That this meeting of the Victorian Zionist League urge upon all Co-religionists to record their conviction that only in the establishment of a legally-secured publicly-recognised home in Palestine, can any permanent help be rendered to the Jewish people; and would urge them to use every energy in helping to establish a Jewish State in that ancient home of the Jewish people,

namely, the Holy Land, and to loyally support every legitimate movement that has for its object the securing of Palestine for the Jewish Nation.

"It further records its extreme abhorrence of the horrible cruelties and massacres continually recurring in the Russian Dominions, and prays for a cessation of same."

Mr. Isaac Barnet, J.P., the Hon. Treasurer of the League, in seconding the resolution, said that the address which had just been delivered to them by the Hon. Mr. Levi was of the utmost interest to them all. He was sure that they all appreciated the very large amount of trouble their worthy President must have taken in preparing it, and their thanks were due to him for the same. He hoped that the address would be the means of helping on the Zionist movement, and was confident that all those who had the pleasure of hearing it given must be the wiser for the many items of interest that it contained; as for himself he could speak highly in its praise, and would content himself with seconding the resolution which they had just heard, and regretted very much indeed that there should have been any occasion whatever to bring forward such a resolution to express sorrow and regret at the horrible treatment to which the Jewish people in Russia were being subjected at the hands of those who claimed to be a civilised and Christian nation. He felt sure that the resolution would be unanimously adopted, and earnestly

hoped that it might be the means, in however small a way, of bringing about a better state of affairs, so that their co-religionists in Russia might be secured against a repetition of the fearful atrocities that had been committed upon them.

Mr. W. H. Calder said, I am not a Jew, but a Scotchman, and I claim that we are as much interested in the cause of Zionism as you are, as the whole of the Christian belief is bound up in Israel ; and if the God of Israel could do such wonderful things for His people, as we all know He has done, what is there to prevent the Jew from again occupying the Holy Land ? The Bible says that it will be so, and we can rest assured that it will be just as the Bible says. I am very pleased to be present, and to hear the address which has been so admirably given by my esteemed friend the Hon. Mr. Levi ; and I can assure you that I have listened to it with the greatest amount of pleasure, and have learned from it. The time must come when the Jews, and all the other nations likewise, will worship the God of Israel in the city that has been the scene of such wonderful happenings ; and, prior to this event taking place, the Children of Israel will again inhabit the Holy Land. Zionism was therefore just as important to the Christian as it was to the Jew, and its success meant the realisation of the words of the prophets of old who

had foretold the destruction of the Temple of the Lord and the dispersion of His people, and this had certainly come to pass, and the restoration of the Temple and the return to Zion, which had also been foretold, must equally be fulfilled, because the word of God was true, and what He has promised will come true. I fully endorse the resolution with my whole heart, and pray with you that the sufferings of the Jews in the Russian Dominions will speedily be ended.

Mr. Wm. Howat was pleased at the opportunity of being present, and hearing so good an address delivered by the Honorable Nathaniel Levi, the President of the Zionist League. He would state from a Christian point of view what his opinions were, and he would tell them that there was not a true Christian living whose heart did not go out in sympathy to the Jewish people, because they were the real custodians of the Bible, and would have to so remain until the end of time, and the good that was contained in the Bible was such that its proper observance by all must tend to the lasting benefit of the whole of mankind.

He was fully in accord with the feeling that prompted the keeping of the Jewish race separate from other Nations, and saw in it a wise provision for their continuity; by so doing, they remained intact, as otherwise they would be lost or absorbed in the greater number of the other inhabit-

ants of the earth and their identity altogether lost. The terrible massacres that were being perpetrated by the Russians on the Jews were a disgrace to the civilized world, and must be abhorred by every person who professes a belief in an Almighty God, and tries to follow his Divine behests.

The restoration of the Jewish Nation to the Holy Land was the firm conviction of most followers of Christianity and its fulfilment was foretold, and being God's word it must come true. He earnestly hoped that the cause of Zionism would go on and prosper and succeed in the final realisation of the grand object for which it was designed.

This Resolution was then put to the meeting, and carried unanimously.

A vote of thanks was passed to the Hon. Nathaniel Levi, for his interesting address, and it was unanimously resolved—

That the Address delivered by the Hon. Mr. Levi be printed and distributed to the Members of the League and of the Jewish community.

A vote of thanks to the Chairman (Mr. Isaac Barnet, J.P.) for presiding terminated the meeting.

VICTORIAN ZIONIST LEAGUE.

TRUSTEES—Messrs. Alexander Goldman and J. B. Sniders.

PRESIDENT — Hon. Nathaniel Levi,
J.P.

TREASURER—Mr. Isaac Barnet, J.P.

COMMITTEE—Messrs. Isaac Altson,
Samuel Barnett, Theodore Danziger,
Barnett Glass, Henry Leber,
A. Mendelsohn, V. Richardson,
Simon Rothberg.

EX-OFFICIO — Messrs. A. Goldman,
M. Herman, and A. Kozminsky.

(REV.) SOLOMON M. SOLOMON,
Hon. Secretary.

SIMON STERGRAD,
Ass. Hon. Secretary.

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